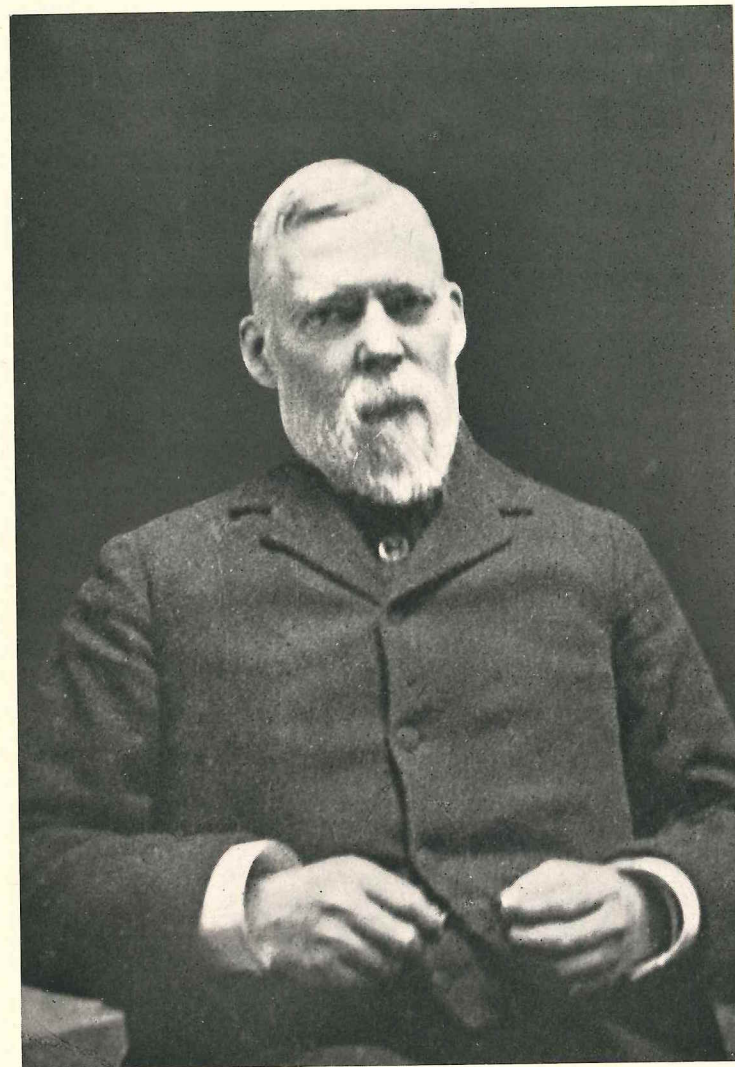
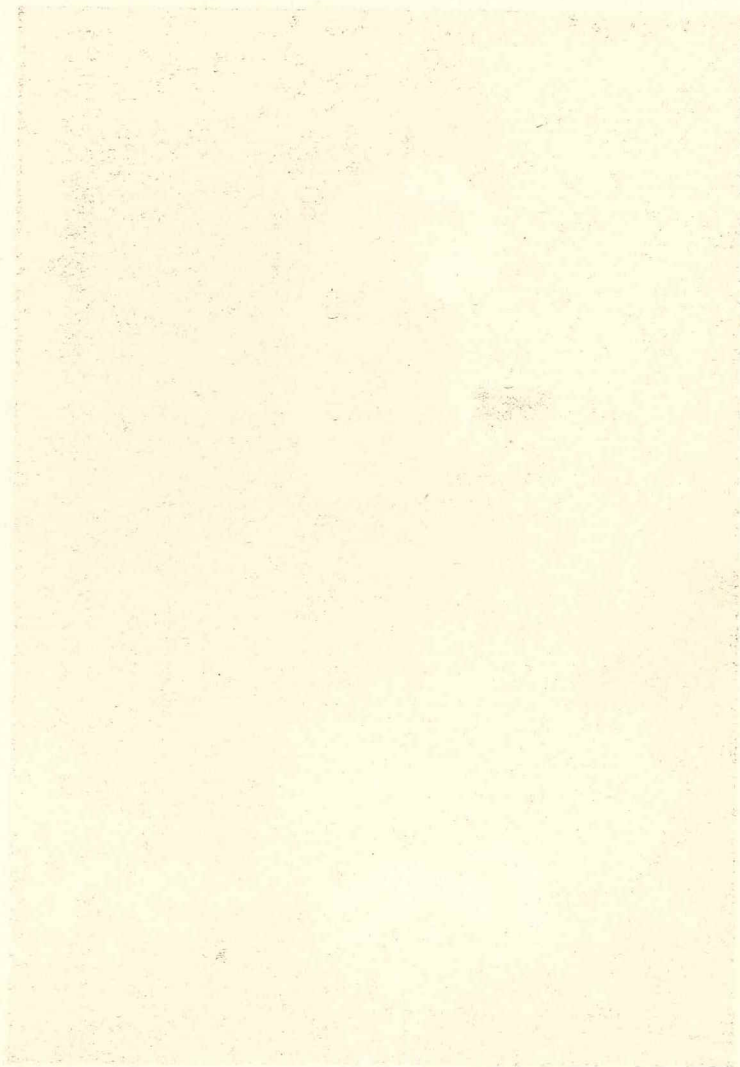


In Memoriam

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LUDOVIC COLQUHOUN CLEEMANN

To the Greater Glory of God
and in Memory of

Ludovic Colquhoun Cleemann

A. D. 1840—1909

FORTY-FIVE YEARS A VESTRYMAN

THIRTEEN YEARS SECRETARY OF THE VESTRY

AND THIRTY-ONE YEARS ACCOUNTING WARDEN

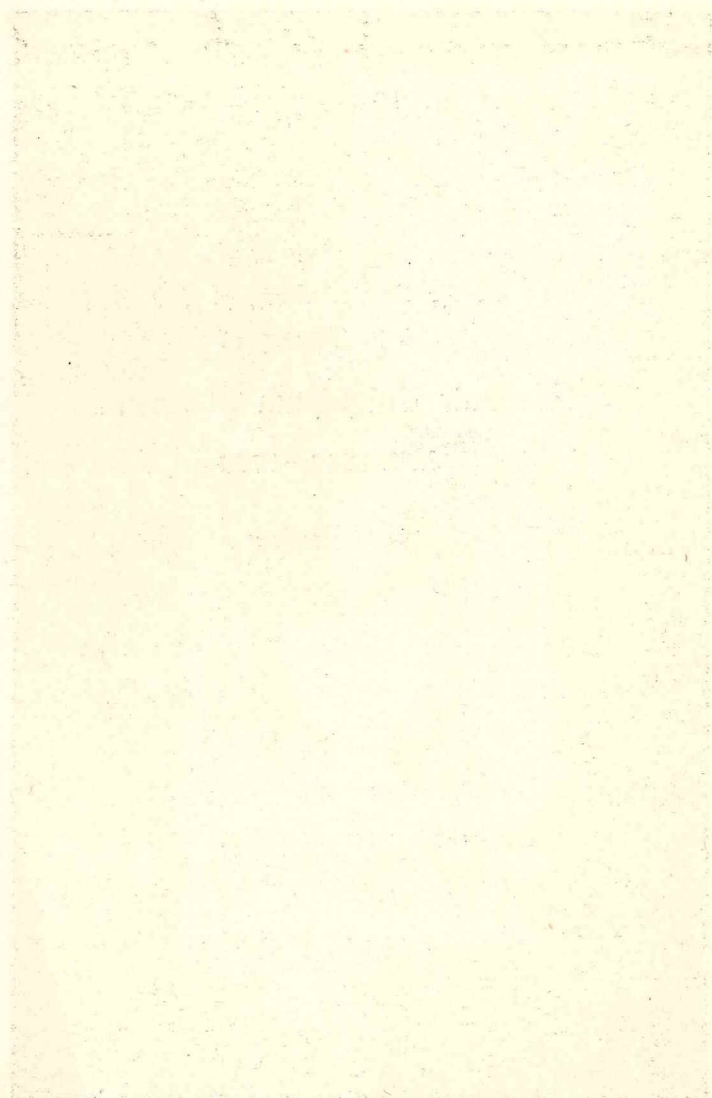
OF THIS CHURCH

SHOWING ALL GOOD FIDELITY

ERECTED BY THE CONGREGATION

IN GRATITUDE FOR HIS LONG AND LOYAL SERVICE

AND IN ADMIRATION FOR HIS NOBLE CHARACTER



MEMORIAL IN ST. STEPHEN'S P.E. CHURCH

A SERMON

IN MEMORY OF

Ludovic Colquhoun Cleemann

ACCOUNTING WARDEN OF
ST. STEPHEN'S P. E. CHURCH

BY THE RECTOR

The Rev. Carl E. Grammer, S. T. D.

UPON THE UNVEILING OF A MEMORIAL BUST
APRIL 23, 1911.

Showing All Good Fidelity

Titus, II., 10

As soon as we begin to study the records of any life, we are impressed with the oneness of the race, and the difficulty of separating a part from the whole without mutilating it. The beautiful memorial that has just been unveiled invites us to speak for those silent lips and to tell what manner of man Ludovic Colquhoun Cleemann was, and what kind of service he rendered to this congregation, that a memorial should be erected to him by voluntary gifts of the members of a church, and his figure should stand here for all time as a monumental token of the lively gratitude and warm affection which his life evoked from many people. But when we attempt to portray him as we remember him, we are conscious that no man can be accurately depicted unless in some way the background of his life be indicated. There is carried along with each of us a certain atmosphere, his own peculiar way of envisaging and portraying things, his viewpoints, the constellations, so to speak, that shine down on him, his climate, his sky-line along the horizon, and no one rightly describes another who does not give, in addition to his other easily measurable properties, these elusive and yet active and influential qualities; who does not indicate, in some measure, the subtle ties that connect him with the race.

With some people, for instance, one feels at once as

soon as one meets them that they have lived all their life in a hot-house, where exotics bloom and rich fragrance fills the air. The product is wonderful, the result of high culture, but the artificiality is on the whole stupefying. There are others who suggest musty little parlors, where the narrow canons of a limited experience are treated as equal to the authority of the Ten Commandments and as changeless as the laws of the Medes and Persians. Others, again, have about them an air of unconventionality; there is in their speech, so to speak, a game flavor. Others suggest in some subtle way in the tones of their voice or by tricks of manner provinciality or professionalism or Bohemianism. If life is conceived of as a gay adventure, this courageous and light-hearted theory will show itself in some cheerful mannerism. If it is regarded as a funeral procession to the grave, this theory must set the gait of the daily walk. It is these backgrounds that largely make a man what he is. The warp and woof may be woven by endowments and conscience, but it is these others qualities and circumstances that give the tints. Men are like trees, and have hidden roots that reach far and hold strongly. These invisible ties must not be lost sight of in our estimate of personality.

Now in the case of Mr. Cleemann it must be understood, if we are to apprehend him rightly, that he had not the usual Philadelphia background to his life. Thorough Philadelphian though he was, closely

as he was connected with Philadelphia's social life, completely as he was in manners, bearing and intellectual culture the product of this city and its excellent schools and great university, still he had both through his father and mother bonds that individualized him and gave him a viewpoint of his own. To understand him, we must remember that his father was the son of a German Lutheran clergyman of the German province of Russia near the city of Riga; and that in spite of the great separating spaces and the still more sundering divergences of customs and speech, the two branches of the family kept up to some degree their intercourse through the years.

On his mother's side he was allied to the Old Dominion. She was Miss Claramond Colquhoun, of Petersburg, Va., and through his Virginia relations he had a strong sympathy for Southerners, feeling himself half Southern. This tender feeling for the South showed itself in many little ways; among others, in his membership, in spite of his Philadelphia birth, in the Southern Club and in his interest in its welfare.

Upon this ancestral inheritance as a foundation was laid, as I have mentioned, a thoroughly Philadelphia superstructure. Born and trained in this city, at the early age of sixteen he entered the sophomore class of the University of Pennsylvania. In spite of his youth, his standing was high. During his entire college career he was among the honor men of the University. College

athletics had no such vogue as in these days and awoke no extraordinary public interest, but in the gymnastic exercises of that day Mr. Cleemann won distinction as one of the foremost athletes. After his graduation in 1859, at the age of nineteen, he entered the law office of George M. Wharton, one of the most famous lawyers of the time, and was admitted to the bar in 1863. In his early career he was led into the specialties of Admiralty and Patent Law, and at one time he was much engaged in defending the carpet manufacturers of the city against infringement of their patents. For a while during the Collectorship of John Cadwalader, he filled the post of Chief of Law Division in the Custom House most efficiently, according to the testimony of his chief. From 1890 he occupied an important post in the Trust Department of the great Pennsylvania Company for Insurance on Lives and Granting Annuities.

His interests were not limited, however, to this professional side of life. His nature was markedly social. He was fond of meeting people and took a kindly interest in his kind. He became a member of various clubs and social organizations, and up till the last was a prominent figure in the social life of the city. His pure and affectionate nature turned away naturally from anything that was unrefined or unamiable, and he dwelt in a region of bright and generous thoughts that made his society refreshing and attractive. In all that he did was

manifest that good taste which has been well named the conscience of the mind. This union of social charm and fine tact and discrimination gave him leadership and authority in the social life of the city.

Among his manifold interests and activities, the Church held a supreme place. Baptized in infancy at the font of St. Stephen's, his whole life was bound up in the worship and service of this one parish. He loved our Church with the sane and well-grounded affection of one of her own children. Not for him was the proselyte's repulsion against other modes of worship which had starved, it may be, his youth by their meagerness, or the proselyte's opposition to earlier doctrinal standards that had alienated his affections by their hard intolerance, or cramped his mind by their limitations; not for him was the exaltation of our Church's peculiar features into standards of righteousness or requirements of grace for all the world; repulsions and oppositions and emphases which give a fierce intensity to so many a convert's love and devotion, heightening his energy and zeal only to weaken his good sense and narrow his charity. His was the temper of sweet reasonableness and toleration that belongs rightfully to those who have been brought up on the Catechism and have worshiped all their lives under the guidance of our incomparable Liturgy. His loyalty was sane as well as strong.

At the early age of twenty-four, he became an office-

holder and entered the Vestry, soon to be elected the Secretary, an office which he filled, as is duly recorded on the tablet, for sixteen years, only to relinquish it for the more onerous responsibility of the Accounting Wardenship, which he bore for thirty-one years.

This is indeed a record of faithful continuance in well-doing. It is comparatively easy to discharge many tasks for a brief time, with a short spurt of energy, one's courage cheered by the near prospect of a rest, but such unwearying steadfastness and laborious service as Mr. Cleemann's are indeed remarkable. After his death there was a reorganization in the Vestry, and his work was distributed around among several. The same man no longer looks after the investments, collects the pew-rents, takes charge of the offertories, pays the bills, looks after the repairs of the Church edifice and recommends candidates for admission to the Burd School. These tasks are now distributed around among four Vestrymen, but Mr. Cleemann discharged them all, and had become so accustomed to their burden that it never occurred to him that he was overworked. He had put his hand to the plow, and he kept his hold on the handle till the end of the furrow was reached.

Perhaps one cause of his patience was his affection for the Church. Love lightens labors, and Mr. Cleemann loved this Church. He had lived on terms of cordial friendship with all the rectors except one, Dr. Montgomery, who was before his time, and had enjoyed in the

highest degree their confidence and regard. It was his special delight to tell of the customs of the early days of the parish, and he would recount with a raciness and charm all his own instances of the wit and tact of Dr. Ducachet, or quote specimens of the balanced periods and sonorous eloquence of Dr. Rudder. The influence of that more devotional elder generation was seen in his own habits of faithful attendance on the Sunday services and in his presence at the quiet week-day afternoon services in Lent. He loved the habitation of the Lord's House and the place where His honor dwelleth. He set us all an example in this regard.

It is pleasant to recall that he received at a banquet of the men of the congregation, only shortly before he was taken from us, a most spontaneous and unanimous token of the place that he held in the esteem and affection of the members of St. Stephen's. But as a rule he did his work without any special recognition. It was enough for him to fulfill it, and help on the cause.

While he had not listened to so many able rectors without gaining clear convictions as to the responsibilities and special witness of our Church, nevertheless he showed no desire to enter into the domain of ecclesiastical politics. Undoubtedly this is a sphere where the Episcopalian laymen are called on to render important service. Unlike the Roman Church that gives no part in its legislative department to the laity and has only an insignificant place for them in administration, the Prot-

estant Episcopal Church gives its laity a large share in government and administration. They need not enter even minor orders and become semi-ecclesiastics, like the Presbyterian ruling elders. Laymen as such have a coordinate part with the clergy in all our legislation, whether in Diocesan or General Conventions. From this constitution has arisen in our Church a type of layman that is really unique—men like the late Judge Chambers and Hugh Davy Evans, of Maryland, of an elder day, and like William Welsh and George C. Thomas (not to mention any living persons), of more recent times—men who have given the Church not only their means, their time, and their energy, but also their administrative gifts, their wise counsels, and their rich experience. As a class these lay leaders have been a conservative force theologically. In other respects they have made for progress, and have given practical discretion and judgment to our legislation and energy and system to our administrative boards. They are undoubtedly one of the distinctive features and one of the peculiar glories of our Church.

For some reason Mr. Cleemann never cared to enter the legislative assemblies of the Church, and preferred that others should represent the parish in the Diocesan Convention. It may be that he shrank from anything that had the appearance of using the Church as a means of gaining prominence. Undoubtedly there is danger that Church politics may be so used (if I may speak

plainly of the perils as well as of the large possibilities of our Constitution). Men who show no special zeal for the Church's peculiar work of reclaiming the sinning, enlightening the ignorant, or relieving the suffering may find in the artless deliberations of her Councils an exhilarating field for the exercise of their skill in management. The game is interesting, and the path to prominence is not arduous. Moreover, they may even persuade themselves that since they are occupied in the affairs of the Church they are therefore necessarily helping on the Kingdom of God. Yet, in truth, the exact reverse may be the case, and the hard secularity of their temper, the worldliness of their tone, the lack of elevation and scrupulosity in their arguments and methods may profoundly alienate from us the more sensitive consciences in the community, and may prevent the Church from sounding her true note of devotion to the ideals of Jesus Christ, or from using the proper weapons of her warfare. The cause may be more injured by the prominence of men of such a spirit than it can be helped by their cleverness. This is undoubtedly one of the perils of our situation.

It is, of course, not confined to lay leaders. From the days of Judas Iscariot some of the worst foes of the Kingdom of God have been chosen and ordained ministers, who have by their lives and their selfish ambition crucified the Son of God afresh and put Him to an open shame. The danger belongs to all ministration in sacred

things, and especially to the administrative side of religious institutions. The true remedy will be found, however, not in the negative counsel of staying out of the ministry or out of Church politics, but in purifying our motives and watching ourselves, if we have entered on these careers, and also in seeing that men like Ludovic C. Cleemann, men of true disinterestedness and faithful service be brought into the councils of the Church. We need more men in all departments animated by his spirit of unobtrusive service, willing to do their part, whether in the sun or the shade. In Mr. Cleemann's case, the background was preferred in matters of diocesan business. It was the loss of the diocese, but it must be confessed that through this modesty his spirit secured the sweetness which belongs to the fruit that grows in the shade.

While he avoided in this way the snares peculiar to church politics, he did not seek to enlarge his field by increasing the prerogatives of his office. By virtue of his interest and fidelity, many duties devolved on him, for the office of Accounting Warden is undoubtedly the most responsible position that can be held by any layman in a congregation, with the exception, perhaps, of the superintendency of the Sunday School; but Mr. Cleemann never showed any love of power or asserted his authority unduly or obtrusively. It would be only natural that he who was both the custodian of the funds and the inheritor of the traditions of the congrega-

tion should have instructed a new rector in the ways of the parish; but he had not the slightest desire to dominate the situation. He was singularly free from the spirit of the papacy, which is by no means confined to the prisoner in the Vatican, and is often found in all its might in Protestant ministers in their rectories or manse, and sometimes in wardens or vestrymen upon whose heads ordaining hands have never been laid.

But authority in the wrong hands always works harm in the long run. If a minister is to make full proof of his ministry, he must be allowed to be himself, must be given the liberty and the leadership that the Church allows him, and should be encouraged to carry out his ideas. These popes are always afraid to trust others. They mean well, but they cannot realize that God's grace may flow through other channels. This is the true papal idea, and it is apt to become the theory of faithful office-holders and standard-bearers. This is one of the weaknesses of human nature. Most of the errors of Rome are grounded on weaknesses incident to our nature, a basis that explains their tenacity and inevitableness in certain stages in the growth of the race and individual. Moreover, in older people, time that brings rigidity to their bones, confers a corresponding stiffness on their minds, and they begin to believe that there is only one way of doing things, and that the one to which they have been accustomed. From these weaknesses of office and long incum-

bency, Mr. Cleemann was singularly free. The responsibilities which belong to his office he discharged easily, and without the slightest inclination to play the rector or to dominate the parish. Having chosen a rector, he stood by him and gave him a free hand and cared for him because he was his. Both my predecessors, Dr. McConnell and Dr. Worcester, spoke to me of him in the warmest terms, and I can never forget the loyalty and support that he gave me in those trying first years when I was making the acquaintance of the congregation and getting my bearings in the navigation of these unknown waters.

Of his inward religious life, he did not speak often. His faith was strong and stable. He never showed the slightest fear that the Ark of the Lord should be overturned and come to damage, and was proud of St. Stephen's reputation for broad churchmanship. He disliked ecclesiastical trials for heresy, and realized that the everlasting Gospel must be spoken in many tongues if it is to make the circuit of the globe and come down the stream of the centuries. He evidently shared Matthew Arnold's conviction that conduct is seven-eighths of life. In his own views I rather inferred that he was closer to the type of the earlier rectors than to their successors, but he was remarkably free from dogmatism. In administration he was naturally conservative, but he had an unusual capacity of adapting himself to conditions, and would carry out loyally plans devised by

others, although at their inauguration they did not meet his entire approval. He had the meekness of wisdom and never displayed any pride of opinion or unwillingness to accept the results of experiment.

His faith in St. Stephen's future was immovable. He had seen the Church decline in the last days of Dr. Ducachet to come up again under the stately eloquence of Dr. Rudder, and he could not believe that a Church with such traditions and such friends could ever want for support or for attendants.

To one looking at his life as a whole, it seemed to run like a placid stream, steadily widening and growing calmer as it deepened, until it was lost in the eternity that surrounds us. But no one knows another's inward life. He doubtless had his own peculiar burdens, trials, crises and sorrows; whatever they were, he bore them with manly patientce and with Christian resignation. They never embittered him. His spirit was ever serene, companionable and cheerful. If he had his own trials, he also had his own consolations, and chief among them was the unspeakable blessing of a congenial home. Never having married, he lived all his life in the companionship of his brothers and sisters, in a home full of graceful courtesy and serene loving-kindness. Only a few months ago we were called on to mourn Miss Ellen Cleemann, the last surviving sister, and the memory of her gentle and loving spirit and of her long and faithful labors in the Benevolent Society will never fade out of

the minds of her co-workers. One alone of that cheerful household survives to hear to-day our praises of his brother and inherit our affection for this loyal family. To him indeed, Mr. Ludovic Cleemann was bound by a tie so close and unique, of birth, resemblance and companionship, that their more than brotherly intimacy and friendship must be reckoned as one of the chief blessings that God gave Ludovic Cleemann, diminishing all his trials and intensifying all his joys.

Shortly before I became your rector, he had an illness that greatly taxed his vital powers, and in his years under my rectorship he was gradually losing strength. But he 'bated not heart and hope and kept manfully to his various tasks to the end. It came with great suddenness. He had a heavy cold, but the business of the Church required a special vestry meeting to take action in regard to some securities. In my absence he presided, and, followed by the solicitous counsels of his fellow-vestrymen, went straight home, to be seized with a sudden heart attack in a few hours, and after a brief period of semi-consciousness passed into God's service in other fields and under new conditions that may, indeed, be believed in and hoped for, but cannot be imagined by our limited faculties.

At his funeral at St. Stephen's, there was wanting no token of public honor and appreciation and of the affection and respect of this Church. In the address of the Bishop at the ensuing Diocesan Convention, special

mention was made of the loss that the Diocese had sustained by his death.

The movement that has resulted in this monument was begun at once, and the response was general and spontaneous.

It is good, indeed, to have this beautiful memorial, so graceful in its setting, so suggestive in the whiteness of its marble of the purity of his nature, with this likeness that tells so vividly of the staunch manliness of his nature, and this record of long and faithful service. It seems to me that our text is the right one. Fidelity was one of the great notes of his life—fidelity to God—fidelity to his Church—fidelity to his friends—fidelity to his tasks. He showed all goodly fidelity.

Such lives are the true ornaments of the Church.

And now to God, the Father of spirits, be ascribed all thanksgiving and praise, both now and forever. Amen.